other Indians rather late. The Washo never kept horses until sometime after 1850. In 1844 the Fremont party (Nevins 1956, 348) put a Washo on a horse and "enjoyed the unusual sight of an Indian who could not ride. He could not even guide the animal, and appeared to have no knowledge of horses." Fremont was given a Washo guide, a boy they called Melo (meaning "friend"), who was selected because he had seen Whites. Later on in the same year Hamilton's trapping party met Paiutes on the Carson River that had a few horses, understood a little Spanish, and had a few Spanish flintlock guns (Sieber 1951, 155-6).

In 1852 a band of Washo were reported in the possession of several American horses near Eagle Station (Thompson and West 1881, 147) while Major G. W. Ingalls (1913, 26) wrote that the Washo had no horses in 1859. Lowie (1939, 302) collected the following story about Washo contact with Whites.

"According to Dave, the first whites from the East reached the site of Wadsworth in the fall of the year on their way to California, driving mule, ox, or horse teams. There were many of them, and they did not halt. Women were in the emigrant wagon. One ox got away and was tended by the Indians, who rode and packed him, finally killing him for the meat, which they divided among the band."

In the late 1800's sweeping changes of the natural and social scene were wrought by mining, lumbering, farming, grazing, commercial fishing, tourism, and the growth of towns. By 1900 the Washo were culturally "reservation Indians," but without a reservation or a treaty with the U.S. Government. They had been alloted about 64,000 acres of land in the Pine Nut Hills as a pinenut reserve. In addition, about 30 Washo families each received trust lands in California, especially in Alpine County, under the General Allotment Act of 1887 and other later acts. The usual size for these "Indian homesteads" was 80 acres. These lands in California totaled 2,600 acres in 1945.

In 1917 the site of the Dresslerville Colony was obtained and in 1938 and 1940 three ranches were purchased adjecent to the colony for the Washo. The ranches were run by the Washo for several years. Political troubles within the tribe forced them to lease to White ranchers. In addition, the Carson Colony of 160 acres was purchased for the Washo in 1940 (Realty Office, Carson Indian Agency).

Today Washo income comes mainly from wage work along with some rentals, social security, relief, and craftwork. Most of the wage work of the Washo living in Dresslerville and Woodfords is connected with farm and ranch work. With 100 years of association with Nevada ranch life, many Washo Indians are skilled ranch hands. However, none of the Washo own sizable farms or ranches today. With military service and World War II defense plant experience a number of Washo, particularly those residing in Carson City and Reno, have moved into skilled trades.

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[247] Beyond this single farmer, the only attempts at cultivation I saw were a flower garden, maintained by the Paiute wife of a Woodfords Washo, and two small orchards. These last two efforts were made by men considered to be Washo, and consist of only a few trees which bear indifferently. I suspect that the Washo concern with trees, which is symbolized by a deep interest in pinyon pines and other fruit-bearing plants, might be directed toward a program of orchard culture.

[427] The Washo "Tribal Ranch," part of the Dresslerville community located in the bottoms along the Curom River, has never been operated successfully either by individual Washo or as a cooperative, and has for a number of years been leased by white tenants.

231 The dog, owned aboriginally, is ubiquitous in Washo settlements. Whatever distinctive features the pre-contact breed may have exhibited have long been submerged under a flood of bloodlines of every description since the appearance of European breeds. The animals are treated with kindness and are fed, often with commercial dog food, but driven out of the house
[224] should they attempt to enter. Dogs[1] serve only as pets and companions and apparently are not used in hunting.

285 Two families own barnyard fowl, one keeping them penned and gathering eggs, the other allowing them to wander freely about the homestead and occasionally killing one for the pot or frying pan. One family in Dresslerville maintains a tumble-down dove-cote that houses a number of pigeons. I could not find any practical reason for keeping pigeons except that the owners "just like them."

231 The common cat is a member of most Washo households. Generally the animals are allowed to fend for themselves, and many of them are missing toes or one or more feet or limbs, cut off by mowers as the cats prowl alfalfa fields in search of rodents. Their owners take a great deal of pride in a cat that is "tough" enough to survive one of these injuries and return home.

492 The last team of horses, and wagon, in Dresslerville was sold in
489 1928, and Washo transport became automotive or, as always, pedestrian. Older and middle-aged Washo show no interest in horses or riding, although some will bridle at the suggestion that Washo are not good riders.

231 Some Washo boys have become enamored of the western folk hero,
177 the "cowboy,"[2] and show an enthusiasm for western clothes and a desire to
541 own and ride horses. However, only two Washo boys participate in the frequent rodeos held in the area, and these, I was told by other Washo, were not very good and entered only the minor events.

[1] Dogs were used for hunting in early historic times and presumably aboriginally.

[2] [see footnote, p. 150 -- Analyst]

However, most men

who attended Stewart express resentment at being worked on the school farm, although they evidence pride over their attendance and resent bitterly that the school now serves Indians of many tribes.

In the past and today, local white folklore holds that Washo are inexpert horsemen and cannot learn to be cowboys. I can neither confirm nor deny this opinion, because I failed to see a single Washo on horseback during my visit. One man, biologically if not culturally a Washo, owns a string of pack and riding horses which he rents to hunters for whom he serves as guide. However, this occupation appears to be one of the reasons other Washo feel he has "gone on the white man's road."

One significant but short-lived effect of the introduction of the horse was that it permitted rabbit hunters to kill more rabbits than in pre-horse days. Rabbit drives were usually conducted by men using bows and guns, the net having been abandoned very soon after white contact. Each man carried his kill on a belt that could hold up to 17 rabbits. A hunter with a horse could have his wife, son, or younger brother ride or lead a horse behind him to carry the kill. In this way, a good shot could take as many as 40 rabbits a day. However, the very nature of this utilization discouraged the wider institutionalization of the horse. Following the hunter required no equestrian skill and, in fact, was a secondary role to be abandoned as soon as the rider, if he was a boy, was old enough or could afford a weapon of his own.

Older informants recall that some Washo were hired as riders to accompany cattle herds to the railhead or into high range. It is significant that they mention specifically that only this temporary type of herding job was available and make it clear that no Washo became a year-round cowboy.

It appears clear from statements of informants that Washo quickly adopted the automobile and abandoned wagons and teams. As Cook points out, the automobile gave back to the pedestrian Indian a mobility he had lost during the interval between the appearance of the whites and the development of the automobile (Cook, 1941, 84). I feel that this change took place because the Washo had never made the adjustments necessary to maintain horses or other livestock efficiently, and therefore welcomed the automobile, which ceased to make demands on its owner's time and attention as soon as he turned off the ignition and got out. Moreover the appearance of the railroad within a few years after the arrival of the whites obviated the need for the horse for long-distance travel. Early day railroad "public relations" policy permitted Indians throughout the West to ride without charge. In return, the Indians often warned railroaders of broken track, washouts, and other obstructions.